

844
THE
FIRST FRUITS ^{1*}
OF THE
GENTILES

In Three

SERMONS.

Preached in the Cathedral Church at Salisbury.

ESSAY 60. 3. 4.

*the Gentiles shall come to thy light—thy Sons shall
come from far.*

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Divinity, and Vicar of *Collingborne-Kingstone*,
in the County of *Wilts.*

PART. III.



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MATT. 2. VERS. 1. 2.

1. *Now when Jesus was born in Bethlehem of Judea in the days of Herod the King behold there came wise men from the East to Jerusalem.*
2. *Saying, where is he that is born King of the Jews for we have seen his Star in the East, and are come to worship him.*

IN the earthly buildings, he that beginneth to build and finisheth not, maketh himself a mockingstock to the beholders. Let it not then be grievous unto any, that I (a poor builder in the house of God, according to the measure of the grace that is given to me) should finish the work that I have begun, and add the roof to the foundation that I have laid upon this Text already.

Now in the bill (as it were) of the particulars of this Text (the total sum and substance whereof, is a narration, a description of a solemn coming and enquiry for the new born Messiah) there remains upon mine account that I made of them, the three last to be scanned, and examined, namely the form of the enquiry. *Where is he that is born King of the Jews?*] The moving cause that brought them to come and enquire, *for we have seen his star in the East*] and lastly the final cause and end of their coming, *and are come to worship him.*] Of these three, if I render an account at this time, the whole bill will be perfectly discussed, and cleared in every particular. To peruse and scan them in their order, must first begin with the form of enquiry that they make here saying.

Where is he that is born King of the Jews?] There is a little diversity about the reading and meaning of these words, some reading them according to the course of the words in the Original. *Where is he that is born King*

of the Jews, and interpreting them, that the Wise-men should ask, for him. (Saith Beza) 'Who was not born a private man, but the King of the Jews, from his very cradle, (Saith Maldonat) and oppose the natural King against the made King: 'others, *where is the King of the Jews that is born*, and maintaining that there is a trajection or transposing of the words from their Grammatical order in the Original, according to that manner of speaking, *Blessed be he that cometh a King in the name of the Lord* (for so we must turn the words, if we follow the litteral order) for, *blessed be the King that cometh in the name of the Lord*.

Now in that they stile this *new born Babe King of the Jews*, It may say with *Austin, multa consideranda sunt hic*. It is worthy our consideration to examine, First why they call him the *King of the Jews*, not by any other name. Secondly, what King they mean him to be? For these are good and profitable considerations, and none of those vain and unprofitable questions, which in these Lectures I have professed to shun. For the first, if the Prophecy of *Balaam a Gentile*, dispersed amongst the *Gentiles*, concurred with the Star to give them the knowledge of this hidden mystery (which is the judgement of Antiquity) then without controversy this title was built upon the foundation thereof, for it giveth unto him Kingly power and preheminance.

There shall come a Star out of Jacob, and a Scepter shall arise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth! out of Jacob shall he come, that shall have dominion, and shall destroy him that remaineth of the City, Scepter, having Dominion, Smiting, Destroying, give unto him the markes, Name, Nature of a King.

Again, the Star that appeared unto them, did portend, that he that was born was a King. At the birth and death of great Princes, there have been oftentimes. Signs and wonders from the Sun, Moon, and Starrs. To instance in one or two amongst many, (saith Justin) 'In the year that King *Mithridates* was born in, and in

‘ that he began to raigne in , a blazing Star at both
 ‘ times so shined, for seventy days, that all the Heavens
 ‘ seemed to be on fire.’ And because happily we will be
 most delighted with our own Histories herein. (saith
Polyd. Virg.) ‘ In the Raign of *Henry* the third, King of
 ‘ *England*, *Otho* the Popes Legate, Baptised *Henrys* Son,
 ‘ *Edward*, about whose birth there appeared a Star of
 ‘ great bigness, certain days before the rising of the Sun,
 ‘ which was carried along the Heavens with a swift and
 ‘ speedy course, sometimes shewing fire before it, some-
 ‘ times leaving smoak behind it.’

Besides this, as the finger of God (as I formely shew-
 ed) brought them to *Jerusalem*, to take away all excu-
 ses from the *Jews*, so it is not *without Gods doing* : that
 they here enquire for the new born *Messiah*, under the
 name of the King of the *Jews*. God would hereby let the
Jews see (though seeing they would not see) that he
 whom they looked for was come into the World. For
 both in the Prophecies that went before of him, he is
 stiled and called a *Ruler*, out of *Bethlehem Ephrata* shall
 he come forth to me, that is to be a *Ruler in Israel*, A *King*,
rejoyce O Daughter of Zion, *Shout O Daughter of Jerusalem*,
behold thy King cometh unto thee, and invested with all prin-
 cely power for all eternity : *Unto us a Child is born, unto us*
a Son is given, and the government shall be upon his shoulders
of the increase of his government and peace there shall be not
end, and also the *Jews* themselves, were fully perswaded,
 that the *Messias*, when he came would deliver *Israel* out
 of their Temporal servitude, and restore again the
 Kingdom to *Israel*, out of which persuasion, at one time
 they would have made him a King by force, at another
 time they cryed out in their solemn acclamations to
 him : *Blessed is the King that cometh in the name of the Lord*.
 Therefore God would have *Christ* published unto them
 by the name of the King of the *Jews*, That they run to re-
 ceive this King, through the allurements of the benefit.

Secondly, it is to be considered, what manner of King
 they mean him to be, whether a King of this World :
 which

which he himself denieth, or else the King eternal *the only Potentate, the King of Kings, and Lords of Lords*, (saith Saint Austin) 'Why do these wise-men that come say: where is he that is born King of the *Jews*? What meaneth this? Were there not so many Kings of the *Jews* heretofore? Why do they so greatly desire to know, and adore the King of another Nation? They would never seek after this with so great devotion, desire it with so zealous affection, if they did not acknowledge him King of the *Jews*, who is also the eternal King.' And to the same effect he speaketh, 'These far strangers, and aliens altogether from that Kingdom, could neuer thing that they did owe so great honour to such a King of the *Jews*, as was wont to be there: but they had learned that such an one was now born, by the worshipping of whom they doubted not to obtain their salvation before God: for he was not of age to be flattered by man, he sate upon no Royal Seat, he wore no purple, no Crown glittered upon his Head, no pompous Train of his, nor terrible Army, no fame of his glorious Battels drew these men from far Countries unto him, with so earnest desire to worship him. He lay in a Manger, a Childe newly born, little in Body, contemptible for his Poverty, but in that little one was hid some great things.' Therefore they did as Saint Cyprian speaketh, *profess him to be both a King and God*, and (as Chrysostom also) *they behold one thing with the eyes of their Body, another thing with the eyes of their mind*. Now when thus boldly, thus confidently, they propose their interrogatories in the Streets of *Jerusalem*, and ask for the King of the *Jews* that was newly born, even in the hearing of *Herod*, (of whom I may speak, as it was said of *Boniface the eight*) *He entred like a Fox, and raigned like a Lyon*. 'They could not be ignorant of this, that coming into a City wherein another King raigned, by speaking such Words, and naming another King of that People, they would stir up a thousands Swords about their ears.' Therefore the imperfect work upon

Matthew that carrieth *Chrysofoms* name, questioneth and resolveth this matter thus. ' Did they not know that *Herod* raigned in *Ferusalem* ? Understood they not the Justice of the Law ? that whosoever, whilest one King is alive, pronounceth another to be King, and adoreth him, looseth his life as an instrument of an Usurper, but whilst thy think upon the King to come, they fear not the King present. Had they not before their Eyes the Danger of Death, when they went about such an unlawful thing : But they cared not for Death, if they had, they would never have been so bold. All this while they had not seen *Christ*, and yet where they ready to die for him. Oh happy wise-men, whom the presence of a most cruel King, before ever they knew *Christ*, became his Confessors.'

Hear then these worthies of the *Gentiles*, through faith, out of weakness, became strong, believing sincerely in their hearts, confess blodly with their Mouths, and like to *Moses* seeing him that is invifible fear not the wrath of a mortal King, whose breath is in his Nostrils, and who though he kill the Body, cannot touch the Soul. They are then (as *Paul* said of old *Israel* in another case) *Patterns Ensamples* to us, to profess with *Timothy*, the good profession of our Faith before many Witnesses, even the Eyes and view of the present World : and with *David*, not to be ashamed to speak of Gods Testimonies before Kings, not to swarve from Gods Testimonies : though our Persecutors, and Oppressors were many. Herein we must be followers of *Christ Jesus* the Author and finisher of our Faith, who witnessed a good confession before *Pontius Pilate* the Judge that condemned him, and of *Abraham* the Father of the Faithful, who built Alters to the Lord, and called upon the name of the Lord, when the *Canaanite*, and Idolatrous Nation, that served other Gods, was in the Land. For then we especially shew that the love of *Christ* is in us, when we abide with him in tribulation, that we come to him sincerely, when we take up the Cross and follow him, It

is no great matter if then thou goest not astray from Gods Commandments, when no man persecuteth thee. It is no great matter to be as resolute as Peter, when no danger is at hand; to march under the banner of Religion, when authority alloweth it, honour and prosperity followeth it, but then to indure when the heat of the Day ariseth, when the fiery tryal cometh: is a proof of our rooting and grounding in Christ. The Devil himself knoweth that Trouble is the best Tryal of Religion, and therefore thinking Job to be but a Temporizer, one that served God for wordly need, he would have him tryed by adversity, *Lay now thine hand upon all that he hath, and he will curse thee to thy face.*

*Good gold from dross is in the fornace tride,
And faith from falsehood in trouble descride.*

The souldiers courage is not so well seen in the camp, as in the battle, when they close together, *foot by foot, and man close with man.* The marriners skill is not so well discerned, *When there is not a wagg of wind, as When all the winds hurry together.* And the constancy and courage of the souldier of Jesus Christ, is best seen and shown, when tribulation ariseth, when he can indure to the end, though he be hated of all men for Christs sake, It is the protestation of the Church of the Jews, *That their heart was not turned back, nor their steps declined from Gods way, though God had sore broken them in the place of Dragons, and covered them with the shadow of death, that they had not forgotten the name of their God, nor holden up their hands to any strange God, though for his sake they were killed all the day long, and counted as sheep for the slaughter.* Shidrach, Meshach and Abednego, would not forsake the Lord their God whom they served, to fall down before the Idole that Nebuchadnezzar had set up, though the Kings anger were the messenger of death unto them, but were even, *stronger then the fire it self,* Daniel would not intermit his ordinary devotions, which he had formerly

merly used, no not for a little time, though the decrees of his casting into the Lyons Den were signed, and unalterable, according to the Law of the *Medes* and *Persians*. Let us not then be ashamed of *Christ* and his Gospel, when for the same, we come before the *Herods* the Princes of this world, but let us confess him boldly before them, who when they have killed this mortal body the baser part cannot come nere our immortal soul the better part.

And let us not with *Nichodemus* be such cowardly Professors, that we should come to him by night, doing the works of light in the darkness, nor with *Ioseph of Arimathea*, be his Disciples in hidd-lock for fear of trouble, nor with the Parents of the blind man, and many of the *Jews* believe in him, but not dare to confess him, for fear of being put out of the Synagogue, but let us be strong in the Lord, and in the power of his might, that we may be able to stand and withstand in the evil day: let us with *Paul* be ready not be bound only, but also to die at *Ferusalem* for the name of the Lord: not pass for all that may happen, nor reckon our life dear, so that we may fight the good fight of Faith and a good Conscience, and let us cast our expenses, count what it will cost us, and resolve to indure the heat of the day, as *Chrysostom* did to bear whatsoever the Empress *Endoxia* would inflict upom him, (saith he,) ' If the Empress will banish me, let her banish me, the earth is the Lords and the fulness thereof. If shee will ' saw me a sunder, let her, I have *Esay* for an example. ' If she will throw me into the Sea, I remember *Fonas*. ' If she will cast me into the Fornace, I have the three ' Children that counsel me this. If she will cast me to ' wild beasts, I remember *Daniel* cast to the Lions in the ' Den. If she will stone me, let her, I have *Stephen* the ' first Martyr. If she will take mine head, let her take ' it, I have *Iohn* the Baptist. If she will take my goods, ' let her take them, naked came I out of my mothers ' womb, and naked I shall return. The Apostle telleth ' me,

me, that God accepteth not the person of man, and, if I should yeat please men, I were not the servant of *Christ*, and *David* armeth me saying, I spake before Kings and was not ashamed. I have been sufficiently accountable for the first particular, I pass to the next: the moving cause that bringeth them to come and enquire.

For we have seen his star in the East] Of all the senses, wherewith God hath indued man for preservation of nature, there are two, the hearing and the seeing, that are as windows, whereby he reveileth Divine misteries, and conveiech supernatural truths unto the mind. For by hearing he acquainteth us with his will and word, *faith cometh by hearing*, and *let him that hath an ear, hear what the spirit saith to the Churches*. And by seeing his works, either of nature in the creation and preservation of the universal, or beyond nature, in the wonders that he doth: we learn that the workman is God alone, that none is like him, and that he is to be praised for his wonderful works to the sons of men. *The invisible things of God, even his eternal power and God-head, are clearly seen, being understood by the things that are made. The heavens declare the glory of God, and the firmament sheweth his handy work.* And by miracles, our Saviour manifested his glory, and wrought faith in the hearts of them that saw them, as here, (saith *Maximus*) 'A new star shewed that a new man was come. And they call it here *his star, quia quavis, &c.* ' because although all the stars being created by him are his, yet this was *Christ's* more peculiarly, because it did specially shew his coming. And the rest of the stars were made, that they might distinguish the times, and courses of this world, but this was commanded to appear, that the Lord of the world, and the time of heavenly Kingdom was at hand.

Now, (saith *Austin*) 'at his birth, a new light was revealed in a star, at whose death the old light was veiled in the Sun. At his birth, the heavens shined with

‘ with a new honour, at whose death hell trembled with
 ‘ a new fear, at whose Resurrection his Disciples were
 ‘ inflamed with a new love, at whose Ascension the
 ‘ Heavens obeyed with a new Service.’

And our Saviours birth was not only honoured with
 this new sign from heaven (a thing which at another
 time the Pharises desired, though now it would not
 work upon them) but also, (saith *Chrysostom*) ‘ All
 ‘ things both new and going beyond humane admiration,
 ‘ do meet in the Lords birth. An Angel speaketh
 ‘ in the Temple to *Zachary*, and promiseth that *Elisabeth*
 ‘ shall have a Son. The Priest not believing the
 ‘ Angel, is dumb, the barren conceiveth, a Virgin
 ‘ bringeth a Child. *John* being inspired leapeth in his
 ‘ mothers womb. Christ our Lord being born, is
 ‘ told of by an Angel--- the Angels were glad, and the
 ‘ sheep heards rejoyce.’

There were (saith *Leo*) ‘ Many instructions which
 ‘ by manifest tokens declared that the Lord was born,
 ‘ either when the Blessed Virgin *Mary* heard and believed,
 ‘ that she should conceive by the Holy Ghost, and
 ‘ bring forth the Son of GOD, or when at her salvation
 ‘ *John* Baptist being in his mothers womb and not
 ‘ yet born, leaped with a propheticall exultation, and
 ‘ did (as it were) cry in the womb of his mother. Be-
 ‘ hold the Lamb of God which taketh away the sins of
 ‘ the World, or when at such time as the Angel told
 ‘ of the birth of the Lord, the shepherds were com-
 ‘ passed about with the glory of the Heavenly army.’
 Now for the questions wherewith the curiosity of man
 hath loaded this particular, what this star was, whether
 one or many, whether newly created, or one of the old
 stars created from the beginning, whether a real Star, or
 a Comet, or an Angel in figure of a Star, whether it was
 seated in the Firmament or in the air, whether it rose in
 the *East*, or they being in the *East* saw it in *Judea*, whe-
 ther, they saw it and none others, how it moved, whether
 circularly or right forward, when it first began to ap-
 pear,

bear, and when it ceased, they are but, *Spider webs, which*
will not spend time to unweave ; the knowledge of them
 will make us never a whit nearer to heaven, and the igno-
 rance of them will nothing hinder us from coming there.
 Only (saith *Chrysostom*) *I think this point worth the asking*
how they could come to the understanding, that this Star did
 portend the birth of the *Messias*, and *who may bee thought*
to have stirred them up bereunto. For solution whereof I
 may say, that besides the Prophecies, of *Balaam* (where-
 of I have already spoken) of *Daniel* about the seventy
 weeks and the coming of the *Messias*, (which by reason
 of the Captivity of *Babylon* were spread abroad amongst
 the *Gentiles*) of the *Sybillaes* (which though so condemn
 for fained, because they speak some things of Christ
 more plainly then the holy Prophets) yet Saint *Austin*
 thinketh that they prophesied by the same Spirit of God
 to the *Gentiles*, by which the Prophets prophesied to the
 People of the *Hebrews*, of whom one saith.

Whom in her arms a Virgin pure shall hold,
The heaven shewed, the shining Stars foretold.

Besides these I say that God did, *stir them up particu-*
larly. (saith *Leo*) 'They understand the depth of the
 meaning by divine Inspiration, which did so work in
 their hearts, that they could not be ignorant of the
 mystery of this great Vision, and that that, which was
 unusual to their eyes, might not be unknown to their
 minds.' And so *Chrysostom* answereth his own question,
 'This seemeth to me not to be the Stars work alone, but
 Gods also, by whom their mind was stirred up here-
 unto whom we may read to have done such a thing in
Cyrus King of *Persia*, preparing him, and stirring him
 up to deliver the People of the *Jews* from the yoke
 of captivity.' And to the same effect he speaketh also,
 'Happily some man may wonder how the wisemen
 could know the birth of our Saviour by the sign of a
 Star! We say that this was the gift of Gods grace.'
 And

And *Baronius* a great Rabb amongst our adversaries maketh no bones to say, that all the fathers agree that these *Magi*, were brought to Christ, as well by the inward light of the Spirit, as by the outward light of the Star.

But to come out of the Laborinth of these questions, to that which may Minister edifying the hearers, as *Moses* upon the Mount *Nebo*, saw the glory of the Land of *Canaan*, so we in this bringing of the wise men to Christ by a Star, may as in a mount of visions, see a two-fold glory of the Lord. First a glory of his goodness, in that he calleth them by a new Star, that had abused all the old Stars to impiety and superstition, making the stumbling block whereby they fell, to be the Star whereby they should rise again. *Why by a Star? That through Christ, the matter of their error might be an occasion of their salvation.* Of his goodness, I say, in that he doth as it were, *uti foro serve the time* here, fitting himself to their disposition, and catching the fish by the bait wherewith it would soonest be taken. (saith *Chrysostom*) 'Thou wilt say that Prophets should rather have been sent, but the Wisemen would never have believed Prophets, or that he should have spoken to them with some voice from heaven, neither would they have cared much for that. Or that he should have sent an Angel, but happily they would have slightly regarded him. Therefore God leaving all these, calleth them by those things wick custom had made familiar unto them, by his wonderful gracious carriage of the matter, even stooping to the salvation of men.' And a little after, 'and so in imitation hereof, *Paul* taking occasion from the Altar, disputeth with the *Gentiles*, and bringeth forth testimonies out of ther own Poets; and for a while prexcheth Christ to the *Jews* without forbidding of Circumcision, and from the Sacrifices taketh the beginning of his Doctrine for them that yet lived under the Law. For because every one is greatly in love with his own custom, both God, and the teachers that he sent for the salvation of the world, take to them-

'selves

elves matter to speak of from the custom of every Nation. Think it therefore no strange matter, that the Wisemen are called by a Star. (saith *Prophylact*) Because the Wise men were *Astrologers*, therefore God Bringeth them by a familiar sign, as he brought Peter a Fisher man by a multitude of fishes unto the name of Christ, and caused him to wonder. And so John Baptist used Baptism, a matter familiar to the Jews (for washing as much in request with them) that thereby he might prepare a people to the Lord. Thus doth God (as Saint *Austin* speaketh) bring men unto him after wonderful sorts, and becometh all things to all men, that by some means he might win some of them.

Secondly, we may see here a glory of our Lord and Saviours greatness, that his baseness in the flesh, his being in the form of a Servant, is accompanied still with some marks, of his Deity, of his being in the form of God, that so where the one did cause any occasion of error, the other might away the error again. For thus (saith *Austin*) he lay in a Manger, and yet brought the wise men from the East, he was hidden in a Stable, and yet acknowledged in the heavens, that being acknowledged in heaven, he might be manifested in the Stable. (saith *Maximus*) When our Lord according to the Law of mans birth, being a little one and an infant, cried in his cradle, and was wrapped in swaddling clouts, yet then a wonderful light from an high shewed his greatness to the whole world. And (saith he) although he covered his God-head with the Mantle of our body, yet heaven shewed him, and the earth know him to be God.

Gregory Nazianzen hath an excellent Passage to shew how the glory of his god-head, went as it were, hand in hand with the meanness of his man-hood from his cradle to his cross, I will recite it, though it be somewhat long.

He was born of a woman, but a Virgin, that as man, this as God; he was carried in the womb, but he is known to the Prophet being also in the womb, and leaping before the Word by whom he was made: He was wrapped in swaddling clouts, but when he riseth he pulleth off the cloaths, that he was buried in: He is laid in a Manger, but he is glorified by the Angels, signified by the Star, adored by the Wise men: He was made fly into Egypt, but he maketh the Idols of Egypt fly: He had neither form nor beauty to the Jews, but to David he was more beautiful then the sons of men, but upon the Mountain he shineth, and is brighter then the sun: He was baptised as man, but he washeth away sins as God, but it was to Sanctify the waters and the Holy Ghost descendeth upon him, and the Father giveth him a testimony as being God) he was tempted as man, but he overcometh as God, but he biddeth us be of good comfort, because he hath overcome the world: He was hungry, but he fed thousands, but he is the Bread of Life that came from heaven: He was thirsty, but he cryed, if any man thirst, let him come to me---he was weary, but he is the rest of all them that are weary, and heavy laden. He is heavy with sleep, but upon the Sea, he is might, but he rebukeith the winds but he listeth up Peter ready to be drowned: He payeth tribute, but out of a fish, but he is King of them that require it. He is called a Samaritan, and one that is possessed with a Devil---
but

but he is acknowledged of the Devils, he driueth out the Devils, and sendeth legions of Fiends into the Deep, and seeth the Prince of the Devils falling by lightning. He is stoned, but not vanquished. He asketh where Lazarus was laid, for he is a man, but he raiseth Lazarus, for he was God. He is sold, and that very cheap, for thirty pieces of silver, but he redeemeth the World, and that with a great price, even his own blood. He is weak and wounded, but he healeth every disease and every sickness. He is brought to the Cross, and fastened to it, but by the Cross he restoreth life, but he saveth the Thief that was crucified with him, and causeth darkness, but the Veile of the Temple renteth, but the stones cleave a sunder, and the dead are raised. He dieth, but he maketh alive, and by death destroyeth death: He is buried, but he riseth again; Thus that no man might stumble at his humiliation in the flesh, the glory of the God-head manifested it self still therein.

But that I may draw towards an end of mine account for the whole bill here, I come to the last particular, which is the final cause and end of their coming.

We are come to worship him.] And this though the last in order, is the weightiest of all the particulars here in nature. For upon it hangeth not only the grace, but even the goodness and vertue of all that formerly here they do, and of all the circumstances, that make this work of theirs so commendable, yea so admirable unto us. For it is a ruled case of the Logicians, that *The chief end alone doth make perfect as well the doer, as the action*, and again, *such as the end is, such is the action*; so that to have come presently upon Christs birth, and that when bloody Herod raigned, to have come so far a journey, even out of the East to Jerusalem, the place that God had chosen to put his name in, to have enquired so solemnly for the new born King of the Jews, and to have been led thither by the guiding of a Star, had been nothing if the end had not commended the action: yea had been abominable rather than admirable, if they had come, not to worship him (as they both profess and purpose) but to worry him, as Herod intended when he would have gone unto him, howsoever he pretended to adore him. We may here then as in a glass, see what should be the very final cause and end of our coming unto Christ (who though he not bodily present with us, yet *secundum presentiam maiestatis*, is ever in the assembly of his Saints) which is, to yield him the homage that we owe unto him, the honour that is due unto him, either in bringing our oblations and Sacrifices unto him, or in receiving from him, the treasures that he doth impart unto us by his Word and Sacraments. All other ends that men propose to themselves in coming unto him, are not ends, but rather aberrations from the true end. And as it were better never to know the way of righteousness, then after knowledge of it to turn from it, so better it were, never to come to Christ at all, then to make our coming in the end thereof, to cause that *in the work seemeth to be God, to be a sin for want of a right end*. For thus men do, when either they come unto him for the belly and for pleasures, as the people followed him for Loves, and as Bernard complaining of pomp and luxury of the Clergy of Popery in his time said, *For these matters they will be, and become rulers of Churches,*

Deans,

Deans, Archdeacons, Bishops, Archbishops, or for honour and preferment like to Zebedeus sons, who desired to sit one on his right hand, the other on his left hand in his glory, or like to *Diotrephes* for love of preferment, or of curiosity because they would see some great works wrought by him, as the Pharisees and Sadduces come to him, desiring him that he would shew a sign from heaven, and as *Herod*, who desired to see Christ, because he hoped to have seen some Miracle done by him, or of Hypocrisie, because they would put a fair Vizard upon a foul face, and cover their evil deeds with a good profession, being (at *Saint Austin* speaketh) *good in the outside, bad in the inside*, or of vain glory, as our Saviours brethren would have had him gone up to the Feast of *Tabernacles* that he might be known openly, and that with the Pharisee they might seem better and holier then other men, that with *Simon magus* they might seem to be some great men, saith *Bernard*, *There are some that would have knowledge that they might be known again*; or for their corporal need only, as the nine Lepers that roar out for mercy that they may be cleansed, but have not a word of praise in their mouths to glorify God with, when they are delivered, or which is worst of all, out of malice and mischief, as the Pharisees Disciples and the *Herodians* came unto him to entangle him in his talk, as the Officers sent by the High Priests, to take him, and as *Judas* one of them that did eat and drink with him to betray him.

But to speak somewhat of this honour that they give here to Christ, it is the opinion of some, that they give unto him civil adoration, as taking him to be a great Prince, not religious adoration, as acknowledging him to be God. But in mine understanding, both all Antiquity and the truth itself stand on the other side. (saith *Chrysostom*) *Thinkest thou that they would have adored an Infant that did not understand the honour of adoration, unless they had believed that there was some Divine Power in him. Therefore they gave this honour, not to his Child-hood that understood nothing, but to his God head that knew all things.* (saith *Austin*) *Neither in their understanding, doth the baseness of his birth diminish the glory of his God head---with their eyes they see man, by their service they confess him to be God --- he was seen in the Manger, but he did bear rule in Heaven. And therefore the Wisemen humbled themselves because they saw the Stars do him service. For they knew him to be God, to whom the Heavenly creatures yielded their service.* And *Athanasius* reasoneth well in this case; *How do they adore him that lay in a stable and a manger, if they imagine him to be nothing but a man? How doth Herod say that he would adore him also? In vain truly had God taught them by so unusual a Miracle, that they should adore a man only and not God also.* It is then religious and divine honour that they give unto him as God. Let me here then shew you a mystery, which is how Christ being both God and man is to be adored. Although then the Godhead be the proper object to which adoration is properly directed, yet is not the Godhead adored without the manhood, but by reason of that strict band of the personal union of the two natures Christ as God and man is to be adored with one only adoration, which adoration is given Oblique, In an indirect manner, to the manhood,

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in regard that it is the Manhood of the Word, and receive into the unity of the second Person, (saith Athanasius) *We adore the Lord of all created things the Word being made flesh: For although the flesh of it self be a part of things created, yet it is become the body of God; neither therefore do we adore this Body a part and separated from the Word, neither when we are about to adore the Word, do we separate it far from the flesh, but because we know (hath been said) that the Word was made Flesh: We acknowledge now manifested in the flesh to be God. Who then is so graceless, as to speak so to the Lord, stand aside from the Body that I may adore thee. Or who is so wicked that with the Jews because of his Body he will say unto him, Why doest thou being a Man, make thy self God? And for this adoring of the Word being made flesh with one only adoration, we have the Anathematism of Cyril in the Ephesian Council. If any one doth not adore Emanuel with one only adoration, and give one only glory, according to that, the Word was made flesh, let him be accursed. It is then but a prophan novelty both of words and Doctrines not only in the Papists, to give a several kind of worship (which they call *Hyperdulia*, a Service step higher, then that which they give to Saints and Angels To the Manhood of Christ alone, but also in the Ubiquitaries, who contend for the adoration of the humanity of Christ properly and severally by it self, (saith Aquinas) The adoration of Latria or Divine Worship, is not given to the humanity in respect of it self but in respect of the Divinity to which it is united, and Cyril saith that we do not adore Emanuel as a man, for that were dotage, deceit and error, for in this we should nothing differ from them which worship the creature, &c. Let them that have ears then hear these deep mysteries of their faith, and the Lord give them understanding in all things, that they may so adore and glorify God manifested in the flesh, so honour the Son, serve the Son that the Father may honour them, and give them Glory with him. To this Father and Son with the Holy Ghost a Trinity in unity, and an unity in Trinity, be Honour and Power everlasting. Amen.*

The End of the Third Sermon.

